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The story of *Hastinī* in the *Mahāvastu* and *Fobenxingji jing**

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Abstract

In this article, the following three versions of the story of *Hastinī* are juxtaposed and compared, namely the *Hastinī-jātaka* (the narrative verses), *Hastinī-parikalpa* (the expository prose) in the *Mahāvastu* and a narrative story concerning Rāhula in the Chinese *Fobenxingji jing* 佛本行集經, T. 3, no. 190, translated by Jñānagupta 闍那崛多在 591 C.E. We have tried to investigate the relationship between these three versions, as well as to highlight similarities and differences among them. Moreover, we were able to clarify difficult expressions in both Sanskrit and Chinese versions by comparing parallels.

Keywords

Mahāvastu, *jātaka*, *Hastinī*, *Fobenxingji jing*, Buddhist Hybrid Sanskrit

In the *Mahāvastu* (hereafter “Mv”) of the Mahāsāṃghika-Lokottaravādin school, the life of the Buddha is described in detail in a particular language called Buddhist Hybrid Sanskrit. We can compare stories in this text with parallels in the literature of other schools, transmitted in other languages, such as Pāli and Sanskrit, as well as a Chinese translation of the Buddha’s biography, named the *Fobenxingji jing* 佛本行集經, T. 3, no. 190, translated by Jñānagupta 闍那崛多在 591 C.E. The school affiliation of the *Fobenxingji jing* remains unclear despite the fact that many studies have been devoted to this problem. Probably, this text is rather an amalgam of the Buddha’s biographies of several schools, such as the Dharmaguptakas, Kāśyapīyas, Mahāsāṃghikas, Sarvāstivādins, Mahīśāsakas — these names are referred to at the end of the text —¹, and it was presumably compiled in China. Despite the complexity of its origin, this voluminous Chinese translation (300 pages! in the *Taisho Tripiṭaka*) is extremely important for the study of Mv.

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¹ Somebody asked: “What is the name of this scripture?” (The Buddha) replied: “The Mahāsāṃghikas call it “The Great Matter” (*Mahāvastu*); the Sarvāstivādins call this scripture “The Great Decoration” (**Mahālaṃkāra*); the Kāśyapīyas call it “The Cause of the Birth of the Buddha” (**Buddhotpāda-nidāna*); the Dharmaguptakas call it “The Original Deeds of Śākyamuni Buddha” (**Śākyamunibuddhapūrvacaryā*); the Mahīśāsakas call it “The Root of the *Vinayapiṭaka*” (**Vinayapiṭakamūla*). T. 3, no. 190, 932a16~21. 或問曰: “當何名此經?” 答曰: “摩訶僧祇師名為‘大事’; 薩婆多師名此經為‘大莊嚴’; 迦葉維師名為‘佛生因緣’。曇無德師名為‘釋迦牟尼佛本行’。彌(←尼)沙塞師名為‘毘尼藏根本’。”

In this article, the following texts are juxtaposed:

1. The readings of the new edition of the *Mahāvastu* (**Mv[KM]**), based on the manuscript Sa, the sole extant palm-leaf manuscript, consisting of 427 folios, dating back to the 12th/13th century, on palaeographical evidence (abbr. **Sa**). The edition is followed by endnotes, containing comments on the language, as well as the readings in Senart's edition of the Mv (abbr. **Sen.**); and the readings in manuscript Na (abbr. **Na**), which is the oldest extant paper manuscript of Mv, completed in 1657 C.E. by an eminent scribe named Jayamuni Vajrācārya.
2. The *Fobenxingji jing* 佛本行集經, T. 3, no. 190 (abbr. **Fbx**), translated by Jñānagupta 闍那崛多在 591 C.E., and followed by an English translation. ↗

Hastinī-jātaka, Mv(KM)

Sa 310v6; Sen. III 133.6

nīvaraṇaṃ vijahitvā śṛṇōtha ekāgramānasā
sarve |
yathā¹ bodhisatvacaryā ..² duṣkarā³ harṣaṇīyā
ca ||⁴
tiryagyonigatasyāpi gajasya mātrasauhṛdam⁵
āsi |
kiṃ puna⁶ manuṣyabhūto guruparicāre⁷ nato
cittam^{8?} ||⁹
kāmaṃ pi bodhisatvā sarvajagati vatsalā
prakṛtisniḡdhā |
ativatsalā tu khu yathā guruśrutam¹⁰
kīrtayiṣyāmi ||^{11, 12}

Himavantapādapārśve vanaṣaṇḍam¹³
Caṇḍaparvate ramye |
tāpasakulāśramehi kvacit kvacit
kṛtābhyalaṃkāraṃ¹⁴ ||¹⁵
kinnarakuñjaravānaravarāhaśārdūlavayāghra-
gaṇacīrṇa¹⁶ |
rurumahiṣasarabhacaritam¹⁷
pṛṣatacamarirallakākīrṇa¹⁸ ||¹⁹
moraśukajīvajīvakacakorakaravīkaśakuna-
mithunehi²⁰ |
samantehi²¹ taṃ vanavaraṃ śobhati
madhuraṃ ravantehi ||²²
śobhanti ..²³ kvacit kvacit padmasara²⁴
rājahansaparipūrṇā |
kalahansasalilagalitā²⁵ gajayūthavilolitā²⁶

Hastinī-parikalpa, Mv(KM)

Sa 309v2; Sen. III 129.18

bhikṣū bhagavantam āhaṃsuḥ “paśya
bhagavaṃ katham iyaṃ Mahāprajāpatī
bhagavato śokena andhā saṃjātā,
bhagavantam ca āgamyā anandhā saṃjātā”.
bhagavān āha “na bhikṣavo etarahiṃ yeva¹⁷²
eṣā Mahāprajāpatī mama śokena ruṇṇena¹⁷³
ca andhā saṃjātā, mama yeva ca āgamyā
anandhā saṃjātā. anyadāpy eṣā
Mahāprajāpatī mama āgamyā anandhā
saṃjātā”. bhikṣū āhaṃsu “anyadāpi
bhagavaṃ?” bhagavān āha “anyadāpi
bhikṣavo”.

bhūtapūrvam bhikṣavo atīta-m-adhvāne
Himavantapārśve Caṇḍagirir nāma parvato.
tasya dāni pārśve mahato¹⁷⁴ vanaṣaṇḍo¹⁷⁵
vṛkṣasahasrehi puṣpaphalopetehi
saṃcchanno, padminīhi ca āśramehi ca upeto,
riṣīgaṇānucīrṇo¹⁷⁶ prānto pravivikto.

✓ In this article, we compare the following three versions of the story of *Hastinī*: two from the Mv, i.e. the *Hastinī-jātaka* in verse (Sa 310v6-312r2; Na 178r9-178v13; Sen. III 133.6-137.16) and the *Hastinikā-jātaka-parikalpa* in prose (Sa 309v2-310v6; Na 177v1-178r9; Sen. III 129.18-133.5); and the story from Fbx under the title “The Narrative Story of the Causes concerning Rāhula” (羅睺羅因緣品下) (Fbx 910b3-911b23).

The comparison of these three versions of the story shows that the text in Fbx corresponds more closely to that in the *Hastinikā-parikalpa* (e.g., the description of the physical appearance of the elephant is very similar in the two prose versions, while it is missing entirely in the *Jātaka*). There are, however, also some differences between the two versions in the Mv and that in Fbx, e.g. the mountain is called *Caṇḍaparvata* in the *Jātaka*; *Caṇḍagiri* in the *Parikalpa*, but *Ucchaṅka* in Fbx; a long description of the mountain and its nature, as well as the sudden appearance of a forest god (*vanadevatā*) are found only in the *Jātaka*. These elements are wanting in the *Parikalpa* and Fbx.

The Narrative Story of the Causes concerning Rāhula (II) Fbx 910b3

羅睺羅因緣¹品下

At that time, the Buddha said to the monks:

“O monks, I remember in the very remote past, there was a mountain called Ucchaṅka(?) near a village in the country of Kāśī. There was a grove on the southern side of the mountain. In that grove, there were a variety of trees, more than one hundred thousand in number. Flowers and fruit grew in abundance, branches and leaves spread luxuriantly. Seen from a distance, they looked like an assemblage of clouds in the blue (sky). Everywhere in the grove were lotus ponds, great in number and decorating that place. The trees there were tall and the forest was vast, uninhabited and very quiet, a certain master said the Ucchaṅka mountain was located near Benares.

爾時，佛告諸比丘言：
“汝諸比丘！我念往昔過去久遠，在迦尸國，於彼聚落，近有一山，名鬱蒸伽。其山南面有一園林。其園雜樹，數過十萬。華果²茂盛，枝葉扶疎。遙遠瞻望，如青雲隊。於其園內，處處皆有蓮華池沼。其數衆多，莊嚴園林。其林高大，空閑寂靜——或有師說鬱蒸伽山近波羅捺³城。

¹ 因緣: v.l. -. ² 果: v.l. 菓. Hereafter, this variation will be indicated by the sign “*”. ³ 捺: v.l. 奈.

câpare²⁷ ||²⁸
 kvacid bhramaramadthurakarībhiḥ²⁹
 cūrṇitakusumehi pādapasamīpaṃ |
 kṛtasamstāra³⁰ vicitra³¹ hariṇaśakunalillitā³²
 sthānti³³ ||³⁴
 kvacid vṛddhatāpasehi dhyānaratiratehi
 nirjharagatehi³⁵ |
 saṃśobhate vanavaraṃ svādhyāyaretehi
 câparehi³⁶ ||³⁷
 kvacid ṛṣikumārehi³⁸ dīrghajaṭa³⁹ -
 ajinavalkaladharehi |
 saṃśobhate vanavaraṃ
 vicitrāphalamūlahastehi ||⁴⁰
 tasmim pravaṇ(ḥ) ābhirāme⁴¹ pariharati
 janetrim⁴² netraparihīnām⁴³ |
 jīrṇaṃ durbalagātrāṃ gajottamo
 sarvabhāvena ||⁴⁴

so gajagaṇena sārdhaṃ ramanto apanirgato⁴⁵
 mahaddūraṃ⁴⁶ |
 rājā ca saha balena gajāgrahaṇakāraṇaṃ⁴⁷
 prāpto ||⁴⁸
 dr̥ṣṭvāna taṃ gajavaraṃ rājasuto
 harṣito⁴⁹ ..⁵⁰ avaci |
 “gajavara lakṣaṇopapeto⁵¹ gajottamo pārthiva
 yūthe” ||⁵²

tatra mahāntaṃ hastiyūthaṃ prativasati
 ṣaḍḍantakulaṃ. tahiṃ ājāneyo¹⁷⁷ hastipoto
 jāto ṣaḍḍanto indragopakaśīrṣo
 saptaṅgasupratisthito kumudavarṇo.

so yadā saṃvardhito, tadā mātāṃ
 gurugauraveṇa premnena ca paricarati.
 tasya¹⁷⁸ pūrvaṃ bhojanaṃ pānīyaṃ ca datvā,
 paścād ātmanā paribhūṃjati. kālēna ca tām
 kālēna va¹⁷⁹ uddhataśarīrā¹⁸⁰ vanalatāyām¹⁸¹
 parimārjati snāpayati¹⁸². evaṃ so hastipoto
 saṃvardhito¹⁸³ prasādena premnena ca
 gauraveṇa ca sarvakālaṃ janetrim¹⁸⁴
 paricarati¹⁸⁵.

so dāni kadāci¹⁸⁶ tam¹⁸⁷ mātum snāpayitvā
 parivisitvā¹⁸⁸ āsitaṃ¹⁸⁹ jñātvā gajagaṇena
 ca¹⁹⁰ sārdhaṃ caranto bāhyena nirgato.
 so dāni mṛgalubdhakehi mṛgavyaṃ
 aṇvatehi¹⁹¹ dr̥ṣṭo. tehi gatvā Kāśīrājño
 niveditaṃ “deva amutra vanaṣaṇḍe edṛṣo
 gajapotako prativasati prāsādiko darśanīyo.
 devasya yogyo bhaveya”.

At that time, there was a herd of elephants on that mountain. Amongst it, there was a mother elephant, which gave birth to a calf and raised it. Its shape was very nice, and observers never tired of looking at it. Also, the calf was pure white; it possessed six tusks; its head was completely black, resembling that of the *indragopa*-bird's; the seven parts (of its body) touched the ground firmly.

Not having been nurtured for very long, the calf (soon) grew into a big elephant. He behaved according to rules, being filial to his parents. While serving (them), he had respect in his mind. The young elephant, at first, would offer drink, food, grass, fruit, roots and the like to his parents, making them satisfied, after which, he himself would eat.

One day, as the elephant was wandering here and there, looking for grass, fruit and other kinds of food and drink and so on, several hunters suddenly saw him and thought: 'This elephant is not appropriate for other people to mount. Only King Brahmadatta should mount it.' Having thought thus, they visited King Brahmadatta. Having arrived there, they said: 'O great king! You should know that there is an elephant in a certain forest. It is good-looking and delights the eye; its body is pure white; it possesses six tusks; its head is black, resembling (that of) the *indragopa*-bird's; the seven parts (of its body) touch the ground firmly. We think that this elephant would be suitable for your majesty to mount. If you so wish, please dispatch those who (can) catch the elephant. We shall

爾時，彼山有諸群象。其群象內，有一象母，生育一子，形體端正，觀者無厭。然彼象子，其身潔白，六牙備足，其頭純黑，如因陀羅瞿波鳥頭，七支拄地。其彼象子，養育不久，成大象龍。如法修行，孝順父母。供養之時，有敬重心。然彼象子諸有飲食、草果*根等，先奉父母，令其充飽，然後自食。

爾時，象龍又於一時，因求草果*諸飲食等，處處遊行。有諸獵師，忽見此象，即作是念：「此之象龍非是餘人所堪乘者。唯梵德王堪能乘耳。」作是念已，遂即往詣梵德王邊。到已，白言：「大王當知，某處林內有一象龍，端正可喜，其身潔白，具有六牙，其象黑頭，如因陀羅瞿波之鳥，七支拄地。如我所見，彼象當堪大王乘之。如其大王意所樂

gajagaṇagataṃ gajendraṃ taṃ dṛṣṭvā
vāhanam udāraṃ taṃ |
taṃ gr̥hṇi⁵³ Kāśirājā vanāt puravare⁵⁴
nibandhitvā ||⁵⁵

atha khalu bhikṣavaḥ Kāśirājā teṣāṃ
lubdhakānāṃ śrutvā sabalo savāhano¹⁹² taṃ
vanaṣaṇḍaṃ āgame. tena so hastipoto
vanaṣaṇḍāto¹⁹³ nigṛhya aparehi kaṇeruhi¹⁹⁴
parivārito, Vārāṇasim praveśitvā¹⁹⁵,
hastiśālāyāṃ ca dhāvito¹⁹⁶. tasya dāni rājño
bhavati “bhadraḥ me ayaṃ yāno
bhaviṣyati”ti.

so nāiva pibati pānīyaṃ⁵⁶ na ca bhuṃjati
śvasati⁵⁷ ca so (')bhīkṣṇaṃ |
taṃ avaca madhuragirayā sa hastiratnaṃ
pṛthivīpāla⁵⁸ ||⁵⁹
“nāgavaro⁶⁰ mā kṛśo bhava pratīccha
bhaktaṃ pibāhi pānīyaṃ |
abhirāmayiṣyāmi idha purottame⁶¹ <mā>⁶²
khu śocittha⁶³” ||⁶⁴

so dāni sarvasatkārehi satkriyati svayaṃ rājā
tasya bhojanaṃ ca pānīyaṃ ca dadāti. tasya
taṃ sarvasatkāraṃ na prīṇayati, śokena
taṃ¹⁹⁷ mātaraṃ anusmarantasya, gambhīraṃ
ca niśvasati, āsrūṇi ca pāteti¹⁹⁸, śuṣyati ca
milāyati ca. so dāni rājā premnānugato
am̐jalim̐ pragṛhṇitvā¹⁹⁹ taṃ gajapotakaṃ²⁰⁰
pṛcchati
“sarvasatkārehi te gajottama satkaromi, atha
ca puna²⁰¹ tvam̐ śuṣyasi ca milāyasi ca
parihāyasi ca. varṇarūpato na ca te paśyāmi
udagraṃ āttamaṃ prahr̥ṣṭamukhavarṇaṃ.
dehi me vācaṃ, ākhyāhi kena te upakaraṇena
vaikalyaṃ upasthāpayiṣyāmi? priyo ca me
tvam̐ gajottama manāpo ca. ākhyāhi me kena
tvam̐ parihāyasi, bhojanaṃ ca pānīyaṃ ca
<na>²⁰² pratīcchasi?”.

catch it and return to show it to you.’

Thereupon, King Brahmadatta immediately summoned those who could catch elephants and ordered: ‘I heard from others that there is an elephant, which (possesses) six tusks; it is good-looking and delights the eye; observers never tire of looking at it. ... and so on ...; the seven parts (of its body) touch the ground firmly. You should go immediately to the place and catch the elephant and bring it to me. Don’t delay and fail to catch it!’

Thereupon, all the elephant catchers heard King Brahmadatta make such an order and replied: ‘(We shall) follow the king’s order. We dare not contradict it.’ Immediately they prepared strong leather ropes and other items, went near the elephant (and) put a spell upon it. The elephant came by itself to where they were and then they caught it. Having bound it with the leather ropes, they pulled it and brought to King Brahmadatta.

Then, King Brahmadatta saw from afar that they were bringing the elephant. When they were about to arrive, he, then, arose and went out to greet them. Out of joy, he said as follows: ‘It is wonderful that we obtained such a marvelous, great mount! It is wonderful that we obtained such a marvelous, great mount!’

Then, King Brahmadatta took care of it and fed it himself. Any food, which was suitable for the elephant, he gave. He checked all the food himself and gave it to it (i.e. the elephant). Even though (the king did) so, the elephant still became weak and lean, constantly groaning loudly, crying aloud with a calling voice, crying sadly and shedding tears endlessly.

Then, King Brahmadatta, having seen this elephant thus being so weak, lean, emaciated ... and so on ... crying sadly and shedding tears, went in front of it, joined his palms together, and said to it: ‘I have served you with all nice drink and food. You are, however, weak and lean and do not strengthen (著) your skin or bones. You are losing your beauty and power with your body becoming weak, emaciated and weary. Then, I see you are not happy in your mind nor pleased. I feel affection towards you and have provided you

者，可往遣人擗彼象，取將示王來。’

時梵德王尋即召喚能擗象者，勅告之言：‘我聞他說，有一象龍。其象六牙，端正可喜，觀看之者，無有厭足，乃至七(910c)支悉皆拄地。汝等必當速往彼處，捉彼象龍，將至我所。勿使遲遲，令有失脫。’

爾時，所有諸擗象人，聞梵德王，有如是勅，而報之言：‘如王所勅，不敢違教。’即辦牢韌諸皮索等，往至象邊，以呪呪之。其象自來赴向人所，遂即捉之，以彼皮繩繫縛象已，牽來將至梵德王邊。

時梵德王遙見彼等將其象龍。欲至之時，即起出迎。以歡喜故，作如是言：‘快得如是妙好大乘！快得如是妙好大乘！’

時梵德王，身自養飼。但於彼象所堪食者，悉皆與之。一切所食，自看自與。雖復如此，而彼象龍反更羸瘦，恒大呻吟，呼聲大叫，悲啼流淚，無時暫憩⁴。

時梵德王見彼象龍，羸瘦憔悴，乃至悲啼流淚如此，至於象前，合十指掌，語象龍言：‘我將一切諸好飲食供養於汝。汝乃羸瘦，不著膚體，減損色力，身嬰羸瘠。然我觀汝心不悅懌，不受歡樂。我心愛汝，供給瞻養，未曾暫捨。汝須何事，

⁴ 憩：v.l. 歇。

gajottamo āha

“na khu śocāmi narapate bandhanam
uparodhanam kṣudhām pipāsāṃ⁶⁵ |
idañ⁶⁶ ca me duḥkhatarām nareśvara tena
śocāmi” ||⁶⁷

rājā āha

“kin tava ito⁶⁸ gajavara duḥkhatarām
duḥkhataḥ⁶⁹ punaḥ anyam |
yena te na pratibhāti pānīyam aśanam ca
ākhyāhi?” ||⁷⁰

gajapotako āha

“mātā mama gatavayā jīrṇā⁷¹ ativatsalā
nayanahīnā |
sā maye⁷² vinā mariṣyati nareśvara tena
śocāmi ||⁷³
tasyāhaṃ bisamṛñālām⁷⁴ pūrvam
upanāmiya⁷⁵ anayanāye⁷⁶ |
bhuñjāmi paścātmano⁷⁷ sādya anasānā ti
śocāmi ||⁷⁸

grīṣme paridagdhaḡātrā

śītalavanacchāyodakam⁷⁹ cāiva |
upanāmemi snāpemi⁸⁰ ca sādya anāthā ti
śocāmi ||⁸¹

saṃprati vane anayanā paribhramati
reṇuguṇḍitaśarīrā⁸² |

"hā putrē"ti ca vadati tad adya naravara
duḥkhatarām āsādya” ||⁸³

śrutvā gajendravadanam manujendro
sumadhuraṃ sakaruṇaṃ ca |
aśruparipūrṇavadano naravara⁸⁴ vāraṇa⁸⁵
adhyabhāṣita ||⁸⁶

“ekeṣu⁸⁷ manuṣyeṣu sudurlabhā idrīśā⁸⁸ guṇā⁸⁹
samyak |

yena tava ime⁹⁰ gajavara, hrdayasya janenti
me⁹¹ pīḍām⁹², ||⁹³

so dāni gajapoto rājñā prcchīyamāno
mānuṣikāye vācāye āha

“deva na me kenaci²⁰³ vaikalyam
upakaraṇena, nāivam āhāreṇa mama kṛtyam.

mama mātā tahiṃ vanaṣaṇḍam²⁰⁴ prativasati,
jīrṇā vṛddhā gatavayā cakṣuvihīnā²⁰⁵
durba/akāyā²⁰⁶.

yadā vijñaprāpto²⁰⁷ (')smi nābhijānāmi
mātu²⁰⁸ pūrvam adatvā bhojanam vā pānam
vā svayam paribhujitum. eṣa me samādāno
"mama maraṇam ihāiva bhaviṣyati, na punar
ahaṃ adatvā mātāye svayam paribhujeyam
bhojanam vā pānīyam vā”.

so dāni Kāśirājā dhārmiko ca sakṛpo ca
parānugrahapravṛtto ca.

tasya etad abhūṣi

“āścaryam idaṃ imasya hastipotasya yāva
mātrjño ca dhārmiko ca āyāneyo²⁰⁹ ca, yasya
adya ettakāni divasāni bhojanam
apratichchantasya²¹⁰, pānīyam apibantasya
mātrśokena.

ekatyeṣu manuṣyesu c(') ete²¹¹ guṇā
sudurlabharūpā²¹², ye imasya gajapotakasya.
na etaṃ asmākaṃ sādhu na pratirūpaṃ, yaṃ
vayaṃ imām evarūpām²¹³ kalyāṇasatvām²¹⁴

(with everything), looked after you and fed you, never abandoning you even for a moment. I shall give you all you need to make you happy. For what reason are you not so?’

Thereupon, the elephant uttered the following words to King Brahmadatta: ‘Now I tell you, O great king, one word to make the king happy.’ Then, King Brahmadatta, having heard the elephant say thus, was greatly astonished and pleased and also thought: ‘How extraordinary this is! This king of elephants is able to have human speech.’ Having thought thus, he replied to him in this way: ‘You, O king of elephants, have uttered these words and made me happy.’

Then, the elephant told King Brahmadatta in the following way: ‘You should know, O Great King, in the forest, I have parents who are old and weak. They live in the forest. (If) I think of the time before being captured by the king, I do not remember myself eating before (them). At first, I gave (food) to my parents. Concerning drink, I did the same, first I gave it to my parents and later I myself drank.

Now I think, I receive all the provisions, which the king provides and nothing is wanting to raise me. However, my parents are in the forest, alone without their child and they are suffering greatly. Therefore, just because I now cannot see them, I am very sad and unhappy.’

Then, having heard this, King Brahmadatta was astonished and amazed, and thought as follows:

‘This is a wonderful matter, this is unthinkable.

Even among human beings, this matter is very rare. How on earth can an elephant be thus?’

Having thought thus, (the king) said to the elephant as follows: ‘O great king of elephants, I now prefer to lock this

我今皆與，令汝歡喜。汝何緣故，不喜不樂？

爾時，象龍白梵德王，作如是言：‘我今啓白大王一語，令王歡喜。’時梵德王，聞彼象龍作如是言，生大希有、歡喜之心，復作是念：‘希有此事，此龍象王，能作人語。’作是念已，報彼象龍，作如是言：‘汝象龍王，出如是語，令我歡喜。’

爾時，象龍白梵德王，作如是言：‘大王當知，彼林之內，我有父母，年老力衰，住彼林內。我念未被王所擄時，自爾已前，不曾憶有先自食(911a)噉。始與父母。水漿亦爾，先與父母，然後自飲。

我今思量，受王供給一切資須，無所乏少，養育於我。然其父母在彼林中，乃成孤獨，受大苦辛。我今正以不見父母，是故如此憂愁不樂。’

時梵德王，聞此語已，生未曾有奇特之心，作如是念：‘希有此事，不可思議。

人中猶尚難有此法。云何象龍乃如此也？’

作是念已，告彼象龍如是言曰：‘大象龍王！我今寧

“muñcatha lahuṃ⁹⁴ gajavaraṃ caratu vane
gurujaṇaṃ paricaranto |
bhavatu janānī savatsā⁹⁵ nandatu saha
putraratanena ||

sā gajavarasya mātā
duḥkhārditaśokaśalyaśarīrā⁹⁶ |
gaganam⁹⁷ iva kālamegho⁹⁸ nādayati vanaṃ
vivasantī⁹⁹ paricarantī¹⁰⁰ ||¹⁰¹
bhavatu janānī savatsā¹⁰² nandantu¹⁰³
vanaśakunakā vanagajā mṛgā ca vanadevatā
ca” |¹⁰⁴
ākhyātā¹⁰⁵ 106“nandatu me anayanā mātā
ratanakena” ||¹⁰⁷
108“me dṛṣṭā¹⁰⁹
lubdhehi dantakāraṇaheto¹¹⁰ vyāghrehi
rudhiramānsārthaṃ |
nītaṃ¹¹¹ ca rājadhānī¹¹² gajottamaṃ Kāśī¹¹³
āvikṣe” ||¹¹⁴
vanadevatā¹¹⁵ bhaṇanti “gajottamo
pravaralakṣaṇasamaṃgī |
taṃ grhya¹¹⁶ Kāśirājā vanāt puravare¹¹⁷
nibandhitvā” ||¹¹⁸
119“taṃ khu maraṇaṃ bhaviṣyati mahyaṃ
anāthāye naṣṭanayanāye |
so pi ca gajo mariṣyati suvatsalo mama¹²⁰
śokena putra¹²¹ ||¹²²
yo vicare girivareṣu raheṣu pravaneṣu¹²³
phullaśikhareṣu¹²⁴ |

viheṭhāma”.

so dāni mahāmātrāṇām ahaṃsu²¹⁵
“muñcatha etaṃ hastipotam. gacchatu
vanaṣaṇḍam²¹⁶ yato (')smābhi ānīto.
mātrivartako mātare samāgacchatu, mā iha
anāhāro mariṣyati. tato vayaṃ^(310v)
nirarthakaṃ²¹⁷ adharmeṇa saṃyujyema”. so
dāni rājānattīye tasyaiva vanaṣaṇḍasya²¹⁸
samīpe²¹⁹ netvā mukto.

so dāni taṃ vanaṣaṇḍam²²⁰ gatvā nāivāhāraṃ
karoti, na pānīyaṃ pibati, taṃ²²¹ mātaraṃ
mārgati. tasya dāni sā mātā śokena rudamānā
ca taṃ putrakaṃ apaśyantī andhībhūtā. so
dāni gajapotako tāṃ mātaraṃ alabhaṃto,
parvataśikharaṃ abhiruhitvā kuñjararāvāṃ
muñcati. tasya mahāntaṃ kuñjararāvāṃ
muñcato, tasya²²² tāye mātare taṃ svaram
pratyabhijñātaṃ “putrasya me eṣo svaro” ti,
tāye pi mahāninādaṃ muktaṃ. tato tena
mātusvaro pratyabhijñāto.

body and life of mine in a prison. I do not dare to disturb these acts, such as a dutiful practice, a wonderful practice by keeping precepts and fostering filial piety.’

Then, Brahmadatta said again to the elephant as follows: ‘You, O king of elephants, I now let you go. Go to your parents and (stay) together with them, serve them and enjoy as you wish.’

Then, when King Brahmadatta had released the elephant, he said in verse:

‘You should now leave, O king of elephants!
Serve your parents and be filial (towards them)!
I prefer to abandon this life-faculty (i.e. to die).
I shall not disturb you any more.’

At that time, Brahmadatta released the elephant. Having been set free, he returned slowly to the forest. Right at that time, his mother, not being able to see her son, worried, grieved, shed tears and cried so much that she became blind. Being blind, she ran in all directions and thus, left her herd, (and) wandered to another place. As soon as her son returned to the forest, he looked for his mother but he did not know where she was at all. Because he could not see her, he cried out and roared loudly. At that time, his mother heard his roaring and recognised his voice as her son’s. His mother, then, also cried out, roared and lamented. The king of elephants heard his mother roaring and following it, sought the place whence the voice came and went to her.

自將此身命閉於牢獄，不將如是如法之行，持戒妙行，孝養父母，於如此事，不敢擾亂。”

爾時，梵德復告象龍，作如是言：“汝象龍王！我今放汝。至父母邊，共其父母，自相供養，隨意受樂。”

然梵德王放象龍時，即說偈言：

汝今好去象龍王
供養父母當孝順
我寧自捨此命根
於汝更不相擾亂⁵

爾時，梵德放彼象龍，其象龍王，既得脫已，漸至彼林。彼象龍母，於時，正以不見子故，憂愁懊惱，泣淚啼哭，兩目失明。以失明故，東西馳走，從於本處，遊行他所。象龍初還至彼林時，求覓其母，了不知處。以不見故，放聲大喚。於時象母，聞其叫聲，即知彼聲，是其己子。其母爾時，亦即放聲，叫喚悲泣。彼象龍王，聞其母喚，遂爾尋聲，往至母所。

⁵ 擾亂: v.l. 亂擾.

sa¹²⁵ khu mariṣyati nāgo mama
 cōpavanam ..¹²⁶ śocanto” ||¹²⁷
¹²⁸“atha tvayi¹²⁹ na jātu gajavara janetrī¹³⁰
 tvayi roṣitā na paribhāṣṭā¹³¹ |
 premnena anucarittha tatha tuhya
 vimokṣaṇam bhavatu ||¹³²
 yatha¹³³ tvayā¹³⁴ na jātu vīra adatvā¹³⁵ tava¹³⁶
 jananiye¹³⁷ prathama bhaktaṃ¹³⁸ |
 phalamūlabhojanaṃ vā tatha tuhya
 vimokṣaṇam bhavatu” ||¹³⁹

atha gajavaro tvarato¹⁴⁰ mātaram upagamyā
 ālapati snigdham |
 sukumāralatāye ca pramārjati¹⁴¹
 reṇupaliśuddhām¹⁴² ||¹⁴³

“baddho (‘)smi Kāśirājñā purottame dāruṇehi
 pāsehi |
 tava tu kṛtena anayane¹⁴⁴ mukto puna
 dharmarājena” ||¹⁴⁵

sā gajavarasya ghoṣam śrutvā sparśam ca
 tasya upalabhya |
 prīṭamanā¹⁴⁶ ..¹⁴⁷ udagrā puno¹⁴⁸ sanayanā
 gajaṃ labdhā¹⁴⁹ ||
 hastinikā āha
 “evaṃ nandatu nandanto Kāśirājā
 sabāndhavo |
 yathāhaṃ adya nandāmi putreṇa nayanehi ca
 ||¹⁵⁰
 etu putra¹⁵¹ yathāpūrvam śailāvane¹⁵²

so dāni tasya²²³ mātu mūle upasaṃkrame.
 tasya sā mātā udakahradasya mūle āsati,
 andhā paribhramati²²⁴, putraśabdaṃ śrutvā
 reṇuguṇḍitaśarīrā.
 so dāni gajapotako tato tato vanalatām
 sukumārām bhajitvā²²⁵ taṃ²²⁶ mātaram
 parimārjati, reṇuṃ cāsya²²⁷ śarīrāto apaneti.
 tato ca udakahradāto śuṇḍam udakasya
 pūretvā hr̥ṣṭo tuṣṭo attamano
 prītisaumanasyajāto tāṃ mātām snapeti²²⁸.
 sā dāni snātā ca, tāni ca akṣīṇi dhotāni²²⁹,
 sarvaṃ malaṃ²³⁰ akṣīṣu vyapagataṃ²³¹,
 vimalā cāsya pariśuddhā dṛṣṭi samvṛttā.
 sā dāni hastinikā taṃ putrakam paśyitvā
 prītisaumanasyajātā pṛechati “putra kaḥim
 (‘)si gato²³²?” ti²³³ “mama mellitvā anāthāye
 durbalacakṣūye²³⁴” ti.
 so tasya²³⁵ mātāye taṃ²³⁶ prakṛtiṃ vistareṇa
 ācikṣati, yathā ca²³⁷ gr̥hīto, yathā ca osṛṣṭo.

sā taṃ putrakam āha
 “evaṃ putraka nandatu²³⁸ Kāśirājā
 saparivāro, yathā adya tava dṛṣṭvā ahaṃ
 nandāmi”.

Seeing her sitting near a pond, without moving, the king of elephants placed her on the bank.

Then, he entered the pond, filled his trunk with water and, having come out, was pleased, danced with joy in mind and body. With (joy) wholly filling his body, he was unable to contain himself, (he) approached his mother and splashing the water on her and washed her.

Then, when his mother had regained her son, who had washed her body with water, her eyesight became clear again, even better than her original eyesight. The mother elephant, having seen her son, asked him: ‘Where have you been, O my son? Today, you have returned finally, after having left me for such a long time.’

Then the elephant told his mother everything; how he was caught by men dispatched by King Brahmadatta, brought to the king’s palace, but because of his looking after (his parents), he was set free and released and so returned. To his mother, he related all in full.

Then, having heard these words, his mother became pleased and danced with joy; (the joy) filled her body completely and (she) could not contain herself.

She said: ‘O my son, today, we have become able to take care of each other and live and enjoy ourselves. I wish that, likewise, King Brahmadatta and his parents, wife, children, sons and daughters, relatives as well as close friends, ministers, all his officers and attendants will take care of one

其象龍王，既見其母，近一水池，止息而住，安置其母在於岸上。

爾時，象龍入其水池，取滿鼻水，出已，歡喜，身心踊躍，遍滿其體，不能自勝，至其母邊，以水散灑，而洗浴之。

爾時，其母得子持水洗浴身時，眼還清淨，勝(911b)於本目⁶。而彼象母既見其子，而問之言：“子何處來？今日始還，令我多時不得見汝。”

時彼象龍向母具說，如梵德王遣人所擄，將向王宮，供養因緣，并放得脫還歸之事。一切皆悉向其母說。

爾時，象母聞此語已，歡喜踊躍，遍滿其體，不能自勝。

唱言：“子子，如我今日而得與汝共相養活喜樂，如是，願梵德王共其父母、妻、子、男女、諸眷屬輩及以知親、大臣、百官、一切

⁶ 目：v.l. 日。

mṛgānvite¹⁵³ |
 suputrādyā netrehi paśyāmi¹⁵⁴
 varakuñjara¹⁵⁵, ||^{156, 157}
 pūrvejātim¹⁵⁸ abhiññāya saṃbuddho vadatām
 varo |
 jātakaṃ idam ākhyāsi śāstā bhikṣūṇa
 santike¹⁵⁹ ||
 “ahaṃ gajavaro āsi mātū¹⁶⁰ sā āsi hastinī |
 tenādyāpi <mayi>¹⁶¹ putre va gāḍhasnehā¹⁶²
 ca Gautamī ||¹⁶³
 evaṃ dīrghasmi¹⁶⁴ sansāre sansarantā ca
 prāṇinā¹⁶⁵ |
 snehadveṣeṇa atiduḥkhitā |¹⁶⁶
 snehadveṣaprahāṇārthaṃ dharmam caratha
 nirmamā” ||^{167, 168}

Nimīlaśaile riṣisaṃghasevite
 nirvānti dhīrāvati¹⁶⁹ bhūtaśaṇḍe |
 ye
 gharottamaṃ cchindiya maṇḍalāśayaṃ ||¹⁷⁰
 Hastini-jātakam¹⁷¹ samāptam

²³⁹“syāt khalu punar²⁴⁰ bhikṣavo yuṣmākam
 evam asyād "anya²⁴¹ sa tena kālena tena
 samayena Kāśirājā abhūṣi". na khalv etad
 evaṃ draṣṭavyam. tat kasya heto²⁴²? eṣo
 Nando mama pitrīyaputro²⁴³ bhrātā tena
 kālena tena samayena so Kāśirājā abhūṣi. syāt
 khalu puna bhikṣavo yuṣmākam evam asyād
 "anya tena kālena tena samayena gajapotako
 abhūṣi". na khalv etad evaṃ draṣṭavyam. tat
 kasya heto? ahaṃ sa bhikṣavaḥ tena kālena
 tena samayena vanaśaṇḍe <gajapotako
 abhūṣi. sā Mahāprajāpatī Gautamī>²⁴⁴ tasya
 gajapotasya mātā abhūṣi. tadāpi eṣā mama
 śokena ruṇṇena ca andhā saṃjātā, mama yeva
 cāgamya anandhā saṃjātā. etarahi²⁴⁵ pi eṣā
 Mahāprajāpatī Gautamī mama śokena andhā
 saṃjātā, mama yeva cāgamya anandhā
 saṃjātā.

samāptam Hastinikājātakasya parikalpaṃ

¹ Sen. *yatha*.

² One short syllable needs to be supplied here; Sen. reads *suduṣkarā*.

³ Sen. *suduṣkarā*; Sa Na *duṣkarām*.

⁴ The metre is *Āryā*; in *pāda* b we should read *yathā* for *yathā* (m.c.).

⁵ Sen. *svamātare sauhrdam* (unmetr.); cf. Rām 2.110.32c *tayā saṃbhāvitā cāsmi snigdhayā mātṛsauhrdāt*.

⁶ Sen. *punaḥ* (unmetr.).

⁷ Sa Na *°paricare*; Sen. *guruṃ paricareya*.

⁸ Sa Na *nataṃ citraṃ*; Sen. em. *paricareya taṃ vipraṃ* (≠ mss.); see BHSD s.v. *namati* “*namati* is used as in Pali (apparently not in Skt. so far as recorded) with object *cittaṃ*, *bends*, *inclines the mind*, *thought*, with loc. (dat), *towards* ...”; cf. Jon. III 130 “How much more should I celebrate him as a man, venerable and wise?”.

⁹ *Āryā*; in *pāda* a we should read *gajasyā* (m.c.).

¹⁰ Sen. *tu guruṣu yathā śrutam*.

another and enjoy pleasure just like we, today, are doing.’”

Then, the Buddha said to the monks as follows: “O monks, you may wonder who that king of elephants was. That was I myself. O monks, you may wonder who the mother of the elephant at that time was. One should not consider this differently. It was Mahāprajāpatī Gautamī herself. At that time, because of me, (she) cried a great deal and wept sadly and shed tears. As having suffered from agony, she became blind and again, because of me, she regained the purity (of her eyesight). Now, it is also the same, Mahāprajāpatī Gautamī, because she could not see me, she sadly cried and lamented, worried, suffered and became blind. Now again because of me, she regained the purity (of her eyesight).

O you monks! When the Tathāgata (namely the Buddha himself) was at the stage of (doing) requisite practices (for Enlightenment) in the past and had not yet attained Enlightenment, he still made benefits for the sake of sentient beings. All the more now, having accomplished *anuttara-samyak-sambodhi*. Therefore, O monks, one, who has wisdom, (should) constantly possess a mind of respect and wonder towards the Buddha and should possess the mind of respect towards the Dharma and the Saṃgha. O you monks, train yourselves in this manner.”

輔佐，共相養活，如我今日受斯快樂。”

爾時，佛告諸比丘等作如是言：“汝諸比丘，若有心疑，彼象龍王，此是誰也。即我身是。汝等比丘，若有心疑，彼時象母，此是誰者。莫作異見，此即摩訶波闍波提憍曇彌是。當於彼時，爲我啼哭悲涕流淚，受於苦惱，兩目失明，還因我故，而得清淨。今亦如是，摩訶波闍波提憍曇彌，不見我故，悲號啼哭，憂愁苦惱，兩目失明，今還因我，而得清淨。

汝諸比丘，如來昔在因地之時，未得成佛，尚爲衆生，作是利益。況於今日，已得成就阿耨多羅三藐三菩提也。是故，諸比丘，若有智者，恒於佛所，作敬重心、希有之心，於法僧邊，亦須生於敬重之心。汝等比丘，當如是學。”

- ¹¹ “Although (*kāmaṃ pi*) the *Bodhisatvas* are devoted and gentle by nature, they are (sometimes) exceedingly devoted. I (namely, the reciter) shall relate (the story) as I heard from (my) *guru*”.
- ¹² The metre is *Āryā*; in *pāda* a -*sn-* of *°snigdhā* should be simplified (m.c.).
- ¹³ Sa Na *vacaṇḍore* (s.e.); Sen. *caṇḍogre Caṇḍaparvate*; but see his note in Sen. III 481 “L’*épithète caṇḍogra* ne concorde guère avec l’*épithète ramya*, et je doute fort de cette correction”.
- ¹⁴ *vanaṣaṇḍaṃ...°alamkāraṃ*; Sen. *°alamkāre*.
- ¹⁵ *Āryā*; in *pāda* b we should read *kvacit kvaci* (m.c.).
- ¹⁶ Sen. *°cīrṇe*.
- ¹⁷ Sen. *°carite*.
- ¹⁸ Sa *°camarirurṇnakākīrṇe*; Na *vṛṣabhacamarirurṇnakākīrṇaṃ*; Sen. *vṛṣabhacamarisambarākīrṇe*; cf. MW *prṣata* “the spotted antelope”; the reading in Sa *rurṇnaka* is probably s.e. for *rallaka* “a species of stag or deer with a shaggy or hairy body” (see MW s.v.), the characters for *rṇṇa* 𑀭𑀸𑀢𑀺 and *lla* 𑀭𑀸𑀢𑀺 are very similar; or it could be s.e. for *gokaṇṇa* (*gokaṇṇa*), which occurs in similar lists of animals found e.g. in *Kuṇāla-jātaka: mahimsa-rurucamara-pasada-khagga-gokaṇṇa-siha-vyaggha...* (*veḍha*, Jā V 416.20); however, *goka(r)ṇṇa* does not scan in *Āryā* (while *-rallaka-* fits the metre perfectly); see von Hinüber 2018: 121-122.
- ¹⁹ The metre is *Āryā*; in *pāda* a -*vy-* of *°vyāghra*^o should be simplified (read *vaggha*).
- ²⁰ Sa Na *°karavīra*^o; Sen. *°karaviṃka*^o; cf. Pā *karavīka*.
- ²¹ Sen. *samantaṃ hi*.
- ²² The meter is *Āryā*, but in *pāda* b the first *gaṇa* is unmetr. (˘ – –).
- ²³ One syllable needs to be supplied here (m.c.); Sen. suppl. *ca*.
- ²⁴ Sen. *°sarā*.
- ²⁵ “Ducks dripping with water”; Sa Na *°hansalila*^o (hapl.); Sen. *°haṃsalīlagalitā*.
- ²⁶ Sa Na *°nilolitāś* (s.e.); corr. Sen.
- ²⁷ Sen. *ca pare* (s.e.).
- ²⁸ *Āryā*, *pāda* a scans correctly if we read *kvacit kvaci padmasarā* (m.c.); in *pāda* b we could improve the metre by reading *ca* (˘) *pare*.
- ²⁹ Sen. *°karibhiḥ*.
- ³⁰ Sa Na *ḥṛtaṃsastāra* (s.e.; the *anusvāra* dot written in the wrong place); Sen. *ḥṛtaṃsastārā*.
- ³¹ Sen. *vicitrā*.
- ³² Sen. *°līlita*; for the alternation *ṽc / vcc* (*līlita / lillita*), cf. Sn(tr.N) 132 (*ad* Sn 4).
- ³³ Sa Na *sthāti*; Sen. *sthānti*.
- ³⁴ *Āryā*, *pāda* a is unmetr.; it becomes regular if we read *kvaci* for *kvacid* and *°karibhiḥ* for *°karībhiḥ*; in *pāda* b the metre requires *vicitrā* for *vicitra*.
- ³⁵ Sa Na *nirjhagatehi* (s.e.); corr. Sen.
- ³⁶ Sen. *ca parehi*.
- ³⁷ *Āryā*, in *pāda* a the metre requires *kvaci* for *kvacid* (m.c.); *pāda* b scans correctly if we read *ca* (˘) *parehi* for *cāparehi*.
- ³⁸ Sa Na *ṛṣṭa*^o (s.e.); Sen. *drṣṭakumārehi*, but it does not make sense.
- ³⁹ Sen. *°jātā-* (unmetr.).
- ⁴⁰ *Āryā*; *pāda* a does not scan correctly.
- ⁴¹ *pravaṇ*(˘) *ābhirāme* < *pravaṇe abhirāme*; for the -’ *ā-* < -*e a-*, cf. von Hinüber 2001 § 265, Oberlies 2001: 118; cf. Jā V 362.28 *t’ āyaṃ* (< *te ayaṃ*); cf. Sa 33v *alaṃ rājiyena t’ āpi* (< *te api*); Sen. *pravaṇe abhi*^o.
- ⁴² Sen. *janetrīm*; for the acc. sg. fem. -*iṃ*, cf. BHSG § 10.44; Abhis III § 9.2.
- ⁴³ Sen. *°prahīṇāṃ* (unmetr.).
- ⁴⁴ *Āryā*, *pāda* a is unmetr.; it becomes regular if we read *janetri* for *janetrīm* and *tasmi* for *tasmīm*, the initial *pr-* of *pravaṇe* should be simplified.
- ⁴⁵ Corr. Sen.; Sa Na *upa*^o.
- ⁴⁶ Corr. Sen.; Sa Na *mahadūraṃ*.
- ⁴⁷ Sa *°grahēṇa*^o (s.e.); corr. Na.
- ⁴⁸ *Āryā*; in *pāda* a the metre requires *ramantō* (*Capalā*); in *pāda* b we should read *balenā* for *balena* (m.c.).
- ⁴⁹ Sen. *rājñā sūto pi harṣito* (unmetr.).
- ⁵⁰ Two or three syllables are wanting, ˘ – or ˘ ˘ ˘, e.g. *va* (/ *ca*) *taṃ* (m.c.).
- ⁵¹ Sen. *gajavaro lakṣaṇupapeto*.
- ⁵² *Āryā*; in *pāda* b the word *lakṣaṇopapeto* does not scan.
- ⁵³ Sen. em. *udāraṃ taṃ* || *saṃgrhṇi* (≠ mss.).
- ⁵⁴ Sen. *°varam*.
- ⁵⁵ *Āryā*; in *pāda* a the metre requires *vāhanam* for *vāhanam*; *pāda* b is *Capalā*.
- ⁵⁶ Sen. *pānam* (unmetr.).

- ⁵⁷ Sa Na read *bhūṃjati tanatihi śvasati*; the meaning of *tanatihi* is not clear; moreover, it violates the metre; Sen. rightly omits it.
- ⁵⁸ Sen. °*pālo*; for the nom. sg. masc. -a, cf. BHSG § 8.22; Abhis III § 6.1.
- ⁵⁹ *Āryā*, *pāda* a is *Vipulā*; the metre demands that the initial *śv-* in *śvasati* be simplified; *pāda* b scans correctly if we read *pr̥thivī*° (m.c.).
- ⁶⁰ Na Sen. °*vara*; nom. sg. ending used for voc. sg.; cf. BHSG § 8.28; Abhis III § 6.7; in Pkt, cf. Pischel § 366^b.
- ⁶¹ Corr. Na; Sa *purottamo* (s.e.).
- ⁶² In Sa the word *mā* is wanting; suppl. Na.
- ⁶³ Sen. *śociṣṭhāḥ*; for the 3 sg. aor. ending -*ittha*, cf. BHSG §§ 32.41, 32.42.
- ⁶⁴ *Āryā*; in *pāda* a the metre requires °*varō*, while the initial *pr-* of *pratiṣṭha* should be simplified (*Capalā*); in *pāda* b the word *abhirāmayiṣyāmi* does not scan correctly.
- ⁶⁵ Sen. *kṣudhapipāsām*.
- ⁶⁶ Sen. *ito*.
- ⁶⁷ *Āryā*; *pāda* a scans correctly if we read with Sen. *kṣudhapipāsām* (m.c.); the second line is *Śloka* + *Āryā*; the part *idañ ca me duḥkhatarāṃ* scans as *Śloka* (*bha-Vipulā*); the part *nareśvara tena śocāmi* is *Āryā* (we should read *nareśvarā*, m.c.); for the mixed metre *Śloka* / *Āryā*, cf. EV II xxxix.
- ⁶⁸ Sa Na *ite* (s.e.); corr. Sen.
- ⁶⁹ Sen. em. *duḥkhatarāṃ duḥkhatarāṃ* (≠ mss.; unmetr.).
- ⁷⁰ *Āryā*; in *pāda* a the metre requires *gajavarā* for *gajavara*; in the second line the part *yena te na pratibhāti* scans as *Śloka* (*sa-Vipulā*), while the part *pāṇīyam aśanaṃ ca ākhyāhi* is *Āryā* (we should read *pāṇīyam*, m.c.).
- ⁷¹ Sa *jīrṇo* (-ā and -o are often miswritten for one another); corr. Na.
- ⁷² Sen. *mayā*; for the 1 instr. sg. *maye*, cf. BHSG § 20.18.
- ⁷³ *Āryā*; in *pāda* a the metre requires *mamā* or *mamaṃ* for *mama* (cf. BHSG § 20.12; Geiger § 104A [1,2]); *pāda* b scans correctly if we read *maye* and *nareśvarā* for *nareśvara* (m.c.).
- ⁷⁴ Sa Na *biṣa*°; corr. Sen.
- ⁷⁵ Sa Na *rūpenāmiya* (s.e.); Sen. *upānayāmi*.
- ⁷⁶ Corr. Sen.; Sa Na *ānaya*°.
- ⁷⁷ Sen. °*manā*; *ātmano* (abl.) in the meaning of *atmanā* (instr.), “(After, I) myself (eat)”; cf. Sa 282v *paścād bhūṃjati ātmano* (Sen. *ātmanā*); on the abl. for instr., cf. BHSG § 7.46.
- ⁷⁸ *Āryā*; *pāda* a is unmetr.; it becomes regular if we read *tasyāha* (or °*āhu*; cf. BHSG § 20.7) and °*nāmiyā*; *pāda* b scans correctly if we read *paśca ātmanā* for *paścātmanā* (m.c.).
- ⁷⁹ Sen. °*cchādītodakam*.
- ⁸⁰ Sen. *snāpemi*.
- ⁸¹ In *pāda* a only *gaṇas* 1-4 scan correctly as *Āryā* (we should read *griṣmē*, m.c.); in *pāda* b *upānāmemi snāpemi* scans as *Śloka* (*ca* is metrically redundant; the initial *sn-* of *snāpemi* should be simplified); the part *sādya anāthā ti śocāmi* fits *Āryā*.
- ⁸² Sa Na °*guṇḍītaśarīrāṃ* (in MIndic *ā* and *aṃ* are often interchanged, cf. Karashima 2002: 50, fn. 33; von Hinüber 2001 §§ 112, 269, 304; Pischel §§ 75, 181; in Pā, cf. Oberlies 2001: 28, § 4.1); Sen. °*guṇḥitaśarīrā*; √*guṇḍ* “cover, envelop” (see MW; DP s.v.).
- ⁸³ *Pāda* a is *Āryā Capalā*; *pāda* b is unmetr.; it scans correctly if we omit the word *naravara* and read *iti* for *ti*.
- ⁸⁴ Sa Na *nara* (hapl.); Sen. *naravaro* (unmetr.).
- ⁸⁵ Sen. *vāraṇam*; for the acc. sg. masc. -a, cf. BHSG § 8.32; Abhis III § 6.12.
- ⁸⁶ *Pāda* a is *Āryā Pathyā*; in *pāda* b the part *āsruparipūrṇavadano naravara* fits *Āryā*, while *vāraṇa adhyabhāṣita* scans as *Śloka* (we should read *varaṇam* to avoid the opening – ∪ ∪ –).
- ⁸⁷ Sa Na *ekeṣv amanuṣyeṣu*; Sen. *ekatyeṣu manuṣyeṣu*; cf. the reading in Sa 310r: *ekatyeṣu manuṣyesu*.
- ⁸⁸ Sen. *edṛśā*.
- ⁸⁹ Sa *guṇām*; corr. Na.
- ⁹⁰ Sen. *imā*.
- ⁹¹ Sa Na *me*; Sen. omits *me*.
- ⁹² “(They) cause (= produce, *janenti* < *janayanti*) pain in my heart”; Sen. *hṛdayasmiṃ jāyate pīḍā* (≠ mss.).
- ⁹³ *Āryā*; in *pāda* a we should read °*manuṣyeṣū* and *edṛśā* for *idrśā* (m.c.).
- ⁹⁴ Sen. *laghu* (unmetr.).
- ⁹⁵ Sa Na *savastā* (s.e.); Sen. *āśvastā* (≠ mss.; unmetr.).
- ⁹⁶ Sen. °*śalyasaṃśrñā*.
- ⁹⁷ Sen. *gagaṇam* (unmetr.).
- ⁹⁸ Sa *kālamayo* (s.e.; the *akṣaras ya* 𑀧𑀸𑀓 and *gha* 𑀧𑀸𑀓𑀲 are sometimes miswritten for one another); corr. Na.
- ⁹⁹ Present active participle of *vi-√vas*; cf. PTSD s.v. *vivasati* “to live away from home, to be separated, to be distant”; the mss. read *civamānī* (s.e.; the *akṣaras ca* and *va* are very similar); Sen. omits this word; alternatively, we could read <pa>ri<de>vamānā (*ci* in the mss. would have been miswritten for *ri*); cf. the

- reading in Jā IV 942.2 *paridevamānā*. This word is metrically redundant and probably originally did not belong to this verse.
- ¹⁰⁰ Sa Na *paricaranto*; Sen. *vanam paricarantī*.
- ¹⁰¹ In *pāda* a the metre requires °*śārīrā*; in *pāda* b the word *vivasantī* is metrically redundant.
- ¹⁰² Sa Na *vatsā* (s.e.); corr. Sen.
- ¹⁰³ Sa Na *nandantaṃ* (s.e.); corr. Sen.
- ¹⁰⁴ Sen. *nandantu vanamrgā ca vanadevatā* (≠ mss.).
- ¹⁰⁵ Mss. *ākhyātum*; Sen. *ākhyāte*.
- ¹⁰⁶ These words are probably spoken by the elephant; or they could also be uttered by the king, but then we should read 3 gen. sg. *se* “may his mother rejoice” for 1 gen. sg. *me*.
- ¹⁰⁷ *Pāda* a is hypermetrical; the scribe probably did not understand the metre and added to the list names of other forest animals, as a result this *pāda* became too long; *pāda* b scans as *Āryā* if we read *mē* (m.c.).
- ¹⁰⁸ It is not clear who is uttering these words, perhaps *vanadevatā*(s), who inform(s) the mother of the elephant what had happened to her son; see the verse following; the meaning is not clear; perhaps we could translate it as follows: “We (gods of the forest, *vaṇadevatā*) saw the following: (Your son) was caught by hunters for ivory and by tigers for blood and flesh. (The king) drew (we expect *netvā* or **netvam*, [gerund extended by *m*]) the best of elephants to the capital and made him enter Kāśī”. The gods of the forest (further) related “(Your son) is the best elephant, endowed with excellent features. Having chained him, the king of Kāśī took him from the forest to the excellent city”.
- ¹⁰⁹ Sen. *iṣṭam* (≠ mss.); cf. the reading in the prose version: *so dāni mrgalubdhakehi mrgavyaṃ aṇvatehi dṛṣṭo*.
- ¹¹⁰ Sen. *dantahetoḥ*.
- ¹¹¹ Mss. *vītam*; corr. Sen.
- ¹¹² Sen. °*dhāniṃ*; for the acc. sg. fem. -i, cf. BHSG § 10.51; Abhis III § 9.3.
- ¹¹³ Sa Na *Kośi* (s.e.; -ā and -o are often miswritten for one another in Sa); Sen. *Kāśim*; for the acc. sg. masc. -i, cf. BHSG § 10.48.
- ¹¹⁴ *Āryā*, *pāda* a is too long, the words *me dṛṣṭam* are probably a hypermetrical insertion; in *pāda* b the metre requires °*dhāniṃ* for °*dhāni* (*Capalā*).
- ¹¹⁵ Na Sen. *vana*°; *vaṇa* = *vana*, cf. Pischel §§ 243, 347; Jacobi 1886 s.v. *vaṇa*; Balbir/Besnard 1993-94: 86, 91, 159; Bollée 1998: 1244, 3108.
- ¹¹⁶ Sen. *grhṇe* (≠ mss.).
- ¹¹⁷ Sen. *puravaram*; Sa Na *vanavare* (s.e.); cf. the verse found earlier in this chapter (Sa 311r): *taṃ grhṇi Kāśirājā vanāt puravare nibandhitvā*.
- ¹¹⁸ The metre is *Āryā Mahācapalā*; the amphibrachs are in all even *gaṇas* in both *pādas*; in *pāda* a the metre demands *bhaṇantī*.
- ¹¹⁹ These words are spoken by the mother of the elephant.
- ¹²⁰ Sen. *mahyam* (unmetr.).
- ¹²¹ Sa Na *śokena putraśokena*; Sen. omits *putra*.
- ¹²² *Āryā*; in *pāda* a the metre requires *mahyam anāthāyē*; *pāda* b scans correctly if we read *mahya* for *mama*; the word *putra* is metrically redundant.
- ¹²³ “In the secluded woods”; Sen. *vaneṣu pravareṣu*.
- ¹²⁴ Sa Na *phullam*°; corr. Sen.
- ¹²⁵ Sa Na *na*; corr. Sen.
- ¹²⁶ One short syllable is wanting, e.g. *va* / *ca*; Sen. suppl. *ca*.
- ¹²⁷ *Āryā*; in *pāda* a the third *gaṇa* is amphibrach, which offends against the metre; the initial *pr-* of *pravaneṣu* should be simplified (m.c.); in *pāda* b the metre requires *so* for *sa*.
- ¹²⁸ These words are spoken by the king.
- ¹²⁹ Sen. *tava*.
- ¹³⁰ Sa Na *gajanetrī* (s.e.); corr. Sen.
- ¹³¹ Sen. °*bhraṣṭā*; cf. BHSD s.v. *paribhāṣate* “rebukes, reviles”; Pā *paribhāṣati* “to abuse, scold” (PTSD s.v.).
- ¹³² *Āryā*; in *pāda* a the initial *tv-* of *tvayi* should be simplified (m.c.); the metre requires *janetri* for *janetrī*; *pāda* b scans correctly if we read °*caritthā* for °*carittha*.
- ¹³³ Sen. *atha*.
- ¹³⁴ Sen. *tvaya*.
- ¹³⁵ Sen. each time °*dattvā* for mss. °*datvā*.
- ¹³⁶ Sa Na *mama* (w.r.); corr. Sen.
- ¹³⁷ Sen. *jananiye*.
- ¹³⁸ Sen. *prathamabhaktaṃ*.
- ¹³⁹ *Pāda* a does not scan correctly; it becomes regular if we read *tayā*, *vīrā*, *adatvā* and *jananiye* (m.c.); *pāda* b is a regular *Āryā Pathyā*.

- ¹⁴⁰ Sen. *tvarito*; for the nom. sg. masc. *-to* (from the weak stem), cf. BHSG § 18.33.
- ¹⁴¹ Sen. *parimārjati* (unmetr.).
- ¹⁴² Na Sen. °*parisuddhām*; for the alternation *r / l* in ms. Sa, cf. Marciniak 2014: 166; cf. Sa 375v5 *palikhanīyā* (< Skt *parikhanya*).
- ¹⁴³ *Āryā*; in *pāda* a we should read *tvaraṃto*, while the initial *sn-* of *snigdham* should be simplified (m.c.); in *pāda* b the metre requires °*mārjati* for °*mārjati*.
- ¹⁴⁴ Voc. sg. fem.; Sen. *anayanā*.
- ¹⁴⁵ *Āryā*, *pāda* a is *Capalā* with amphibrachs in *gaṇas* 2 and 4.
- ¹⁴⁶ Sen. *prīṭamanasā*.
- ¹⁴⁷ One short syllable is wanting, e.g. *ca* (*Āryā Pathyā*); alternatively, we could read with Sen. °*manasā* for °*manā* and obtain *Āryā Capalā*.
- ¹⁴⁸ Sen. *punaḥ*.
- ¹⁴⁹ Sen. *labdhvā*; for the gerund *labdhā*, cf. BHSG § 35.52; Weiler 1956: xlvii; MDPL s.v. *labdhā*.
- ¹⁵⁰ The metre is *Śloka*.
- ¹⁵¹ The mss. *ete putra*; Sen. *etaṃ putram*.
- ¹⁵² So read the mss.; m.c. for *śaila*°; Sen. *śaila*°, but then the opening is – ∪ ∪ –.
- ¹⁵³ Corr. Sen.; Sa Na *mṛgānvā* (s.e.).
- ¹⁵⁴ Sa *śyasi* (s.e.); later mss. *yasyasi* (the *akṣaras ya थ / pa थ* and *sa स / ma स* are very similar); Sen. *paśyati*.
- ¹⁵⁵ Sa Na *varaṃ*° (unmetr.); Sen. *varakuṃjaram*.
- ¹⁵⁶ “Let my son come back as before to the mountain frequented by animals. Now I can see with my own eyes, O good son, O excellent elephant”.
- ¹⁵⁷ *Śloka*; *pāda* c scans correctly if we read *suputrā adya* for *suputrādya* (m.c.).
- ¹⁵⁸ Sen. *pūrva*°; for *pūrve-* in composition, cf. BHSD 352, s.vv. *pūrvejāti*, *pūrvenivāsa*.
- ¹⁵⁹ Sen. *bhikṣuṇam antike*, but the opening is – ∪ ∪, which should be avoided in *Śloka*.
- ¹⁶⁰ Sen. *mātā*; for the nom. sing. *mātu*, cf. BHSG § 13.23.
- ¹⁶¹ The mss. lack *mayi*; Sen. reads *tenādyāsyā putro* (°) *ham*.
- ¹⁶² Corr. Sen.; Sa Na °*snehe*.
- ¹⁶³ *Śloka*; *pāda* c scans correctly if we read °*āpy* for °*āpi* or omit the word *va*.
- ¹⁶⁴ Sen. °*smiṃ* (unmetr.).
- ¹⁶⁵ Sen. omits *sansarantā ca prāṇinā* (≠ mss.; for the nom. pl. masc. *-inā*, cf. BHSG § 10.156) and prints *snehadveṣeṇa duḥkhitā* for *pāda* b.
- ¹⁶⁶ Sen. omits this line (≠ mss.).
- ¹⁶⁷ Sen. em. *evaṃ dīrghasmiṃ saṃsāre snehadveṣeṇa duḥkhitā | snehadveṣaprahāṇārthaṃ dharmam caratha nirmītā ||* (≠ mss.).
- ¹⁶⁸ *Śloka*; in *pāda* b the initial *pr-* of *prāṇinā* should be simplified (m.c.); *pādas* c and d are incomplete.
- ¹⁶⁹ S.e. for *dhārāvati* (loc. sg.) lit. “possessing streams”(°).
- ¹⁷⁰ The metre is *Triṣṭubh-Jagatī*; Sen. excludes this verse; the meaning is not clear: “Those, who cut off ..., enter *nirvāṇa* on the Nimila mountain, inhabited by a great number of *ṛṣis*, where there are streams of water and a multitude of spirits (*bhūtaśaṇḍa*)”(°).
- ¹⁷¹ Na Sen. *Hastinī*°; on *-i* for *-ī* as stem-final in composition, cf. BHSG §§ 10.9, 10.10.
- ¹⁷² Na Sen. *eva*; for *yeva* in the works of *Mahāsāṃghika-Lokottaravādins*, cf. Abhis III 559.
- ¹⁷³ Sa Na *karuṇyena*; Sen. *kāruṇyena*; *ruṇṇena* “by weeping”; for Pā = Pkt *ruṇṇa* < **rud-na*, see PTSD, Norman CP III 123f.; cf. Sn 584 *ruṇṇena sokena*.
- ¹⁷⁴ Sen. *mahanto*; for the nom. sg. masc. *-tas* (*-to*), cf. BHSG § 18.33.
- ¹⁷⁵ Sen. °*khaṇḍo*.
- ¹⁷⁶ Sen. *ṛṣi*°; on *-ī-* for *-i-* in composition, cf. BHSG § 10.11.
- ¹⁷⁷ Sen. *ājaniyo*; *ājāneya* “of noble origin, of good breed” (MW s.v.).
- ¹⁷⁸ Sen. *tasyā*; for the gen. sg. fem. *tasya*, cf. BHSG § 21.17; in ms. Sa, see Marciniak 2014: 174.
- ¹⁷⁹ Sen. omits *va*.
- ¹⁸⁰ Sa Na Sen. °*śarīrāyā* (s.e.).
- ¹⁸¹ Sa °*labhāyām* (s.e.; the *akṣaras ta ष and bha ष* are similar); Na Sen. °*latāyā*; instr. sg. fem. *-āyām*; not in BHSG, but cf. Merv-Av 30v1 *nāgakanyāyām ... hanyamānā*, 36v4 *kanyasikāyām praṇidhānam kṛtam*.
- ¹⁸² Corr. Sen.; Sa *sthāpiyati*; Na *sthāpayati*.
- ¹⁸³ Sa Na *sarvehito* (s.e.); Sen. *sāvahitaṃ*; cf. the reading a few lines above: *so yadā saṃvardhito, tadā mātām gurugauraveṇa premnena ca paricarati*.
- ¹⁸⁴ Sa *janentriṃ*; corr. Na.
- ¹⁸⁵ Sa *paricati* (s.e.); corr. Na.
- ¹⁸⁶ Na Sen. *kadācit*.
- ¹⁸⁷ Corr. Na; Sa *ta*; Sen. *tām*.

- ¹⁸⁸ Sen. °viṣitvā; Pā *parivisati*.
- ¹⁸⁹ Sen. āsitām; for the acc. sg. fem. -am, cf. BHS § 9.16f.; Abhis III § 7.4.
- ¹⁹⁰ Sen. omits *ca*.
- ¹⁹¹ Na Sen. aṇvanteḥi; instr. pl. masc. -tehi (from the weak stem); for the strong stems in -nt and weak stems in -t in BHS, cf. BHS § 18.1ff.; cf. also Sa 180v1 yujyateḥi ghaṭanteḥi.
- ¹⁹² Sen. sabalavāhano.
- ¹⁹³ Sen. °khaṇḍaṃ āgame ... °khaṇḍāto nigrhya.
- ¹⁹⁴ Sen. aparāhi kareṇuḥi; cf. DP s.v. kaṇeru “f. (and m.; Pkt kaṇeru, kareṇu) a female elephant (lex. also m., a male elephant)”.
- ¹⁹⁵ Sen. praveśito.
- ¹⁹⁶ Sen. thāvito.
- ¹⁹⁷ Sen. tāṃ.
- ¹⁹⁸ Na Sen. pātayati.
- ¹⁹⁹ Sen. °grhṇetvā.
- ²⁰⁰ Na Sen. °potam.
- ²⁰¹ Sen. punas.
- ²⁰² The mss. are lacking *na*; suppl. Sen.
- ²⁰³ Sen. kenacid.
- ²⁰⁴ Na °saṇḍe; Sen. °khaṇḍe; accusative for locative, several occurrences are found in the mss., e.g. Sa 364v tatra Mallaviṣayaṃ (Sen. °viṣaye); Sa 367r yathêha rājakulaṃ (Sen. °kule); Sa 321r yena Kāmpillaṃ nagaraṃ svakaṃ udyānaṃ (Sen. Kāmpille nagare); Sa 292r paśyati ākāśaṃ śaraṇaṃ ca pratibhayaṃ (Sen. ākāśe).
- ²⁰⁵ Sen. cakṣur°.
- ²⁰⁶ Corr. Na; Sa durvarnakāyā (s.e.; *la* and *rṇa* are similar; *ba* and *va* are indistinguishable from one another).
- ²⁰⁷ Sen. vijñā°; see BHSD s.v. vijñā “or vijñā° (with MIndic shortening before cons. cluster)”.
- ²⁰⁸ Sen. mātur.
- ²⁰⁹ Sen. ājāneyo; for the interchange *j* / *y* in ms. Sa, cf. Marciniak 2014: 165; see also BHS § 2.34.
- ²¹⁰ Sen. apratī°; cf. BHS *praticchati*; Pā *paṭicchati*.
- ²¹¹ Na cāte; Sen. nāte.
- ²¹² Sa Na Sen. sulabha°; cf. the reading in the metrical version: ekeṣu manuṣyeṣu sudurlabhā idrśā guṇā.
- ²¹³ Sen. °rūpā.
- ²¹⁴ Sen. °satvā.
- ²¹⁵ Sen. āha; for the āhaṃsu as 3 sg., cf. Pischel § 518; alternatively, it could be s.e. for āha, caused by the following *mu*-, a sort of dittography (the *akṣaras su* and *mu* are similar); on the āhaṃsu(h), ahansu(h) for āhansu(h) in ms. Sa, see Marciniak 2014: 196.
- ²¹⁶ Sen. °khaṇḍaṃ.
- ²¹⁷ Adv. “in vain; for no reason”; Sen. °arthakā.
- ²¹⁸ Sen. °khaṇḍasya.
- ²¹⁹ Corr. Na; Sa samīpasya.
- ²²⁰ Sen. °khaṇḍaṃ.
- ²²¹ Sen. tāṃ.
- ²²² Sen. omits *tasya*.
- ²²³ Sen. tasyā; for the gen. sg. fem. *tasya*, cf. BHS § 21.17, 21.46; in ms. Sa, cf. Marciniak 2014: 174.
- ²²⁴ Sen. °bhramantī.
- ²²⁵ Na Sen. bhaṇjivā; cf. bhaja- for bhañja- in Abhis § 31.19.26A3 bha<ṃ>janteḥi; § 61.6.49A6 bha<ṃ>jantena; see also BHS § 222b, s.v. ²bhaj (2).
- ²²⁶ Sen. tāṃ.
- ²²⁷ Sen. cāsyā.
- ²²⁸ Sen. snāpeti (≠ mss.); cf. Skt snāpayati, snapayati.
- ²²⁹ Corr. Na; Sa potāni (s.e.); Sen. dhautāni.
- ²³⁰ Sen. sarvamalaṃ.
- ²³¹ “All dirt in her eyes disappeared”; Sen. sarvamalaṃ mrakṣitaṃ aśucy apagataṃ (≠ mss.).
- ²³² Corr. Sen.; Sa Na hato.
- ²³³ Sen. omits *tī*.
- ²³⁴ Sen. °cakṣuye; for the obl. sg. fem. -ūye, cf. BHS § 12.41; Abhis III § 12.3.
- ²³⁵ Sen. tasyā; for the gen. sg. fem. *tasya* see BHS § 21.17, 21.46.
- ²³⁶ Sen. tāṃ.
- ²³⁷ Sen. omits *ca*.
- ²³⁸ Sen. putra ānandatu.

²³⁹ Na Sen. *syāt khalu bhikṣavaḥ yuṣmākam evam asyād anyañ sa tena kālena tena samayena Kāśirājā abhūṣi. na khalv etad evaṃ draṣṭavyaṃ. tat kasya hetoḥ? eṣo Nando mama pitriyaputro bhrātā so Kāśirājā abhūṣi. yo gajapotako aham eva tadā abhūṣi. yā gajapotasya mātā abhūṣi eṣā sā Mahāprajāpatī Gautamī tadāpi mama śokenāndhā saṃjātā mama evāgamyā anandhā saṃjātā. etarahiṃ pi eṣā Mahāprajāpatī Gautamī mama śokenāndhā saṃjātā mama yeva cāgamyā anandhā saṃjātā. samāptaṃ Hastinikājātakasya parikalpaṃ.*

²⁴⁰ Na Sen. lack punar.

²⁴¹ Na Sen. anyañ.

²⁴² Na Sen. hetoḥ.

²⁴³ Sen. pitriyā°.

²⁴⁴ Sa lacks *gajapotako abhūṣi. sā Mahāprajāpatī Gautamī*; Na *yā gajapotasya mātā abhūṣi eṣā sā Mahāprajāpatī Gautamī* (= Sen.).

²⁴⁵ Na Sen. *etarahiṃ*.

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Abhis = *Die Abhisamācārikā Dharmāḥ: Verhaltensregeln für buddhistische Mönche der Mahāsāṃghika-Lokottaravādins*, herausgegeben, mit der chinesischen Parallel-version verglichen, übersetzt und kommentiert von Seishi Karashima, unter Mitwirkung von Oskar von Hinüber, Tokyo 2012: International Research Institute for Advanced Buddhology, Soka University (Bibliotheca Philologica et Philosophica Buddhica XIII), 3 vols.

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BHS = Buddhist Hybrid Sanskrit

BHSD = Franklin Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, New Haven, 1953: Yale University Press.

BHSG = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven, 1953: Yale University Press.

Corr. Na = the reading was corrected in ms. Na.

Corr. Sen. = the reading was corrected in Senart's edition of the *Mahāvastu*.

CPD = *A Critical Pāli Dictionary*, begun by V. Trenckner, ed. D. Andersen *et al.*, Copenhagen, Bristol, 1924-2011.

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